



ON THE MIGRATION OF FABLES

F. MAX MULLER

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modifications, the *Pantschatantra* is derived. But unfortunately this Pehlevi translation, like its Indian original, is irretrievably lost.

But it is known to have been translated into Arabic in the eighth century by a native of Persia, by name Abdallah ibn Almokaffa (d. 760), who had embraced Islamism, and it acquired, partly in this language, partly in translations and retranslations from it (apart from the recensions in India, which penetrated to East, North, and South Asia,) that extensive circulation which has caused it to exercise the greatest influence on civilization in Western Asia, and throughout Europe.

Besides this translation into Pehlevi, there was, according to one account, another, also of the sixth century, in Syriac. This account we owe to a Nestorian writer, who lived in the thirteenth century. He mentions in his catalogue of authors⁵⁷ a certain Bud Periodeutes, who probably about 570 had to inspect the Nestorian communities in Persia and India, and who says that, in addition to other books which he names, "he translated the book 'Qalilag and Damnag' from the Indian."

Until three years ago, not the faintest trace of this old Syrian translation was to be found, and the celebrated Orientalist, Silvestre de Sacy, in the historical memoir which he prefixed to his edition of the Arabic translation, "*Calila and Dimna*" (Paris, 1816), thought himself justified in seeing in this mention a mere confusion between Barzûyeh, the Pehlevi translator, and a Nestorian Monk.

The first trace of this Syriac version was found in May, 1868. On the sixth of that month, Professor Bickell of Münster, the diligent promoter of Syrian philology, wrote to tell me that he had heard from a Syrian Archdeacon from Urumia, Jochannân bar Bâbisch, who had visited Münster in the spring to collect alms, and had returned there again in May, that, some time previously, several Chaldæan priests who had been visiting the Christians of St. Thomas in India, had brought back with them some copies of this Syriac translation, and had given them to the Catholic Patriarch in Elkosh (near Mossul). He had received one of these.

⁵⁷ Cf. Assemani, *Biblioth. Orient.* iii. 1, 220, and Renan, in the *Journal Asiatique*, Cinq. Série, t. vii. 1856, p. 251.

